A Sermon of Master Latimer, preached at Stamford the .ix. day of October.

Anno .M. cccccc. and fyfte.

BRITISH MUSEUM

Reddite ergo que ſunt Ceſaris Ceſari, et que ſunt dei, deo.

Gyue that that is Celars to Celar & that that is gods to god.

Hys Doctryne is greuous, heui, & irkeſom to couetouſe herts rebellyouſe and ſedyctiouſe hertes. Gyue, gyue, they canne not awaye wyth it, it cã not ſticke in their mindes, nor ſattell in theyr ſtomakes: they woulde rather be taking, ſcraping, and catchinge, then geuinge. But godlye perſons wyll well accepte and take it, for it is to them a greate pleaſure, Joye and comforte. For the better vnderſtandynge of this place, ye ſhal vnderſtand,

Chryste came to bryng vs oute of bondage and to set vs at lyberty: not frome cyuyll burthen as from obaying the magistrates, from paying taxe and trybut, but from a greater burthen, and a more greuous burthen, the burthen of [illegible], the burthen not of the body but of the soule, to make vs free frome it, and to redeme vs from the curse and malediccion of the lawe vnto the honourable state of the chyldren of God. But as for the cyuyll burthens, he delyuered vs not frome them, but rather commaunded vs to paye them: gyue, gyue, sayeth he to Cesar obedience, tribute, and al thynges dewe too Cesar. For the vnderstanding of thys text, it shall be nedefull to consyder the

the circumstance going before: whyche thynge dewlye considered, geueth a greate lyghte to al places of ẏ scripture: whospake these words, to whom thei were spoken, vpon what occasyon, and afore whome. Therefore I wyll take the whole fragmente and shred, taken oute of goddes boke for the gospel of this day, wrytten in the gospell of Mathewe the .xxii. Chapter.

Tunc abierunt Pharisei.

Then wente the Pharisies and toke a counsell. Luke hathe *Obseruantes*, marckinge, spyinge, lookynge, totinge, watchynge: lyke suttel, crafty and sleyghtie felowes they toke a councel and sēt to him theyr disciples, which shuld fain thē selfs iust mē, godly mē, glad to learn his doctrine

And

And wyth the Herods seruaūtes to trap him in his wordes: & they sayd to him: Master we knowe ỹ thou arte a trewe man, and teachest the waye of God, *in veritate*, truly, and carest for no manne. For thou regardest not the personage of man. Tel vs therfore, what thinckest thou? Is it lawefull to geue Cesar tribute mony or no? This was theyr question that they wold haue snarled him with. In answeryng to this they woulde haue caught him by the fote. But Jesus *Cognita malicia eorum*, knowing theyr malice, theyr wyckednes, theyr vncharitablenes, he sayd to them: hypocrytes whi do ye tempt me? Shew me a pece of ỹ tribute mony. And they brought hym a penye. And he sayde to them: whose image is this

thys, and the wrytynge: They answered: Cesars. He sayde to them. Gyue to Cesar that that belongeth to Cesar, & to god that that is goddes.

Thus ye maye perceyue, it was our sauyoure Chryste that spake these wordes, and they wer spoken vnto the Pharyseis that tempted him. But they be a doctryne vnto vs that are Chrystes Dyscypples. For whose wordes shulde we delite to heare & learn, but the wordes and doctryne of oure sauyour Chryste: And that I maye at thys tyme so declare them, as may be for goddes glorye, your edifying, and my dyscharge: I praye you all to helpe me with your prayer.

In the whych prayer. &c. For ỹ vniuersall church of Chryst tho-

towe the whole worlde. &c. For the preseruation of oure Souetayne Lorde kynge Edward the.vi. sole supreme head vnder God and Christ of ỹ churches of Inglande and of Irelande. &c. Secondly for the kynges most honorable councell: Thirdly I commende vnto you the soules departed thys lyke in the faythe of Chryste, that ye remember to geue laudes, praise, and thankes to almightye God for his great goodnesse and mercye shewed vnto theym in that greate nede and conflicte agaynste the deuil and synne. To gyue them at the houre of deathe faythe in hys synnes deathe and passion, wher by they myght conquere and ouercome, and get the victorye. Gyue thanckes I say for thys, addynge prayers and supply-

cations for youre selues, that it may please god to gyue you the lyke faythe and grace, to truste only vnto the death of his deare sonne, as he gaue vnto thē. For as they be gone, so must we: and the deuyll wyll be as readye to tempt vs as he was them, & our synnes wyl lyght as heuy vpon vs as theirs did vpon thē: and we are as weake and vnable to resyst as were they. Praye therfore that we may haue grace to dye in the same fayth of Chryste as they did, & at the latter daye be rayled wyth Abraham, Isaac and Jacob, and be partaker wyth Chryste in the kyngdome of heauen: for this and grace, let vs saye the Lordes prayer.

Tunc abeuntes. *Tunc*, then. It hangeth on a text before. Chryst told

them

them a similitude that the king-
dom of heauen is lyke to a king
that made a bridal to his sonne,
he maryed hys sonne, and sente
hys seruauntes oute to byd hys
gestes. Wel they wold not come
althoughe he had made greate
preparing & much cost forthem:
ambycion, couetousnes, and cru
eltye would not lette them come.
Then he sente hys warryoures
and destroyed them: and agayne
sente other seruauntes to bydde
gestes to hys brydal, hande o-
uer heade come who wold. Thei
dyd hys bydding, and the house
was full of gestes. The kynge
nowe wold vewe his gests: and
fyndyng there one not cladde in
Mariyng garmentes, he asked
hym: frende how cammest thou
here, not hauing a mariage gar
mente

mente : And commaunded to bynde hym hande and fote, and caste him into vtter darkenesse: there was wayling & gridinge of teeth. For many be chosen & few be called. Nowe Chryst expoundeth this. The kingdome of heauen is preaching of the Gospel. This mariage is the ioyning of Chryst & his church, which was begun by Christ, here in earth, & shal cõtinue to ỹ end of ỹ worlde. The bidders of his gestes are preachers, but here are so many lets & hinderances: couetise is a let, ambiciõ is a let, crueltie is ỹ greatest lette. For they bett hys seruauntes, brake theyr heades, yea murdered them, whiche bad them to thys brydal. Wyth this the kynge was angrye, and sent hys men of warre to destroye

those

those vnthankful people. Was he not angrye wyth couetousenes and wyth ambition? Yes he is angrye wyth couetouse men, with ambiciouse men: But most of all wyth crueltye. Thys is an angre aboue commune angre, when men be not onlye vnthanckfull but also adde crueltye to persecute the preachers, that commeth to call vs to thys matyage. This toucheth god so nyghe, that he sayeth. *Qui uos audit me audit.* Thys crueltye the kynge wolde not leaue vnpunished, but sente furthe his menne of warre. They are called hys men of warre, his men, his men, for warres come at hys commaundemente. Titus and Vaspasian were sente of god to punyshe those conetouse Jewes,

Am-

Ambicious Iewes, cruel Iews, that wold not credit Chryst, nor beleue the preachinge of saluacion. Now in warre, what parte soeuer gette the victorye, that is Goddes parte, that is Goddes hoste. Nabuchodonosor was an euyl manne, a wicked mãne, yet was he sent of God to punyshe the stubbourne and Couetous Iewes for theyr ambition, and cruelty, and forsakyng goddes moste holye woorde: And he is called in scrypture goddes seruaunt. It is no good argument He hathe the victorye, Ergo he is a good manne. But thys is a good argumente. He hathe the victorye, ergo God was on hys syde, and by hym punyshed the contrarye parte.

The

The preachers called good and bad. They canne do nomore but call, God is he that must bryng in, god muste open the hertes, as it is in the Actes of the Apostles. When Paule preached to the womenne, there was a silke womā *Cuius cor deus aperuit*, whose herte god opened. None coulde open it but god. Paule coulde but onelye preache, god muste worcke, god must do the thyng inwardelye. But good and bad came. Therfore the preachynge is lykened to a Fyshers nette, that taketh good fysh and bad, and draweth all too the shoore. In the whole multytude that profesſe the gospell, all be not good, all canne not awaye wyth the mortyfyinge of theyr flesshe, they wyll wyth good will beare

the

the name of Chrystians, of gos-
pellers, but to do the dedes they
grudge, they repyne, they cã not
awaye wyth it. Amonge the A-
postles, al were not honest, naye,
one was a deuyll: So amonge
so greate number of gospellers,
some ar Carde gospellers, some
are dyse gospellers, some pot-
gospellers: all are not good, all
seeke not amendmente of lyfe.
Then commeth the kynge to se
hys gestes. And findeth one not
hauynge the maryage garment,
and saythe to hym: Frende how
cammest thou hither, and haste
not ỹ maryage garment? Faith
is the maryage garmente, not a
fayned fayth wythout good ly-
uing, but fayth that worketh by
loue. He was blamed because he
professed one thynge, and was
in

in dede another. Why did he not blame the preachers? There was no faulte in them, they dyd theyr dewtyes, they had no further commaundemente but to call them to the maryage. The garmente he shulde haue prouyded hym selfe. Therefore he quarrelleth not wyth the preachers: what dothe thys felowe here? Whye suffered ye hym to enter. &c. for theyr commission extended no further but only to cal him.

Manye are greued that there is so lytell fruite of their preachyng. And when as they are asked: why do you not preache hauyng so greate giftes geuen you of God? I would preache saye they, but I se so lytle fruite, so lytle amendmente of lyfe, that

it

it maketh me werye. A noughty aunswere, a werye noughty answere. Thou arte troubled with that god gaue the no charge of, and leauest vndone, that thou arte chatged wythe. God commaundeth the to preache, and *si non locutus fueris.* If thou speke not, if thou warne not the wycked that they turne and amend, they shal perish in theyr iniquityes. *Sanguinem autem eius de manu tua requiram.* Thys texte nippeth, this pyncheth, this toucheth the quicke. Ye shall dye in hys wickednes, but I wyll require hys bloude at thy hand. Herken wel to thys, marke it wel ye curates I wyll aske hys bloude at thy hande. If you do not your office, if ye teache not the people, & warne them not. You shall be

dampned for it. If you do your office, you are discharged: *Tu animam tuam liberasti.* Warne thē ther for to leue theyr wyckednesse, theyr couetyse, theyr ambycyon, theyr cruelte, vnmercyfulnesse. &c. and thou haste saued thine owne soule. For there was no quarrell wyth the preachers, but he was caste in prison, wher was weppynge and waylynge, & gryndynge of teathe: these were hys delycates. *Multi sunt uocati*, manye are called, but fewe are chosē. To this parable now toyneth thys gospell.

Tunc Pharisei abeuntes.

Pharisei was a secte of religion amonge the Jewes, mooste exquisite, perfit, holie, and learned, and wer reputed moste godlye men, euen suche as in holynesse

welle excelled all other, as ours Monkes were of late amongs vs, and be yet in other places. They were in goddes bosome, euen at heauē gates in the syght of the worlde: But inwardelye superstitious, fained, holow herted, dissimulers. Nowe at thys tyme I knowe none more lyke thē than the hypocritical holow herted pappistes. The name is changed, but the thyng remayneth: Therfore they may wel be called by the name, that kept the thynge. These were enemyes to Christe and hys doctryne. They wolde be ordred by olde wont, customes, forfathers: and to maynteyne theyr tradicions sette aslyde the cōmaundements of God, refused Christ, and his word. S Luke hath *obserualees* ob

uauntes, ỹ is watchers, toters, spies, much like the obseruaunt fryers, the barefote fryers, that were here, whiche in dede were ỹ Bysshop of Romes spies, watchynge in euerye country, what was sayde or done against him. He had it by and by, by one or other of hys spyes, they wer his men all together, his postes to worke agaynste the Regalitie. In the courte, in the noble mens houses, at euerye marchauntes house, those obseruauntes were spyinge, totynge, and lookynge, watchynge and catchinge what they myghte heare or se against the sea of Rome. Take hede of these obseruauntes. To vnderstande the worde *obseruauntes* marke what the poet sayeth in hys Comedi. *Obserua Danũ*. Take

hede

hede, beware and marke Da-
uum, for they wyll be flyzynge
in euerye towne, in euery gentel-
mannes house, yea at theyr very
tables: well, be wyse, beware of
them.

Inierunt Concilium.

They toke a counsell, some
goodlye thynge, some waygh-
matter, I am sure, that these ho-
lye fathers consulte vpon. It
muste nedes be for the commune
wealthe, and the profit of many,
that these holye fathers come to
gether for. It was to snarle or
trappe him in his wordes. This
was theyr deuice this was theyr
counsell. To thys ende they ga-
ther suche a companye of holye
fathers. A counsell, a councell.
Bonum est concilium called one. Yea
marye quod another: sed *bonorum*

A councell is good, yea yf it be of good men. For elles what is a councell, if it be wycked, of wycked men. If they say: This was done by a counsell, determined in a counsel, what is it the better if ỹ councel be wicked? Nicene councel was gathered of a greate number of Bysshoppes and learned men, yet had not one man haue bene, they had determyned contrary to gods word. They were mynded, and ernestlye bente to make a decree that no preest shulde marye: but one olde man, A vnmaryed hymself withstode that acte, and turned the councels minde: so that they medled not with that decre. And whye, more credence is to be geuen to one man hauinge the holye worde of God for hym, then

to .x. thousande wythoute the
worde. If it agre wyth goddes
worde, it is to be receyued: if it
agre not, it is not to be receiued,
thoughe a Councel, yea though
an aungel from heauen had de-
termyned it. Truthe it is that
Chryste graunteth to a congre-
gacyon gathered in hys name,
to be amongs them, yea though
it be but .ii. or .iii. There is as
muche graunted to .ii. or three,
as to ten thousand, so they come
in Chrystes name. *Vbi duo uel tres*
congregati sunt in nomine meo, Ibi sum
in medio eorum. In nomine meo. much
wickednes is done *In nomine do-*
mini whē they come together se-
kynge theyr own pryuate luste,
pleasures, and ambycyouse de-
syres, it is not in *in nomine domini*,
But to seeke goddes glorye
Chrystes

Chrystes glorye, Chrystes true relygyon, that is in *nomine Christi*, and then they are to be heard. But what was these mennes counsel?

Vt illa quærent eum in sermone.

To snarle or tangle hym in hys wordes, toters & watchers to catche hym in his worde, that they myghte enforce some what agaynste hym: *Non est consilium aduersus dominum.* These were wylye pyes, sleyghtye chyldren, chyldren of the worlde, and craftyly they handled theyr matters. *Miserunt discipulos suos cum Herodianis.* They wold not go theim selues, lest they myghte haue bene knowen, but he knewe not theyr Dysceples as they thoughte. And they wente not alone, but hadde wyth theym Herodes

How-

Sowdiers, Herodes fauoureres. Thys Herod was an Idumean, and was appoynted by the Romaynes to gouerne ỹ Iewes and to gather the trybute mony. Therfore he was hated among the Iewes, and so were thole ỹ fauoured the Romaynes parte, and in dysdayne they were called Herodians. Nowe was the tyme come, that the holye Patryarke Prophecyed, that the Scepter and kyngedome was remoued, and Chryst was born. Thys they shulde haue marked, and recepued hys doctryne. But they wente aboute to destroye hym, and therefore they broughte the Herodians wyth theym. Yete nowe is an agremente in wyckednesse betwene the Phariseis and the Herodyans

ans agaynste truthe, agaynste Chryste, agaynste god: woorde they agree together, where as in dede neyther loued other, but hated eche other as a toode. So manye nowe adayes of oure Phariseis papystes in destroyinge the truthe, they agre wonders well: where as in pryuate matters, they hate one another as a toode.

Here commes me nowe these holye fathers from theyr councell, and sende theyr Dyscyples wyth the Herodians: marke theyr behauyoure, and marke Chrystes behauyoure. They come lowtynge & lowe curtesye, as thoughe they wolde creape into hys bosome: as for Herods men, they meddle not, but stande by to heare the tale

as

as wytnesses, and if he shoulde speake anye thynge amysse, be ready to lay handes vpon him. They wolde fayne ryd him and destroye hym, but they wolde turne the enuye of the deede vpon Herode, so that they wolde be sene fautelesse. It had bene more meete, for thē to haue coūceld how to amend their fautes and to haue come to chryste, to learne hys doctryne, then to studye malycyouslye to trappe hym, and to destroye him. what saide they?

Magister scimus quod uerax es. &c.

Master we know that thou arte a true manne, and teachest the waye of God trulye, master wee knowe that thou arte Tomme truthe, thou tellest the verye truthe, and sparest for

no

no manne. Thou arte playne
Tomine truth. Goodly wordes,
but out of a Cancarde stomacke
and malicioule herte. Smyling
speakers crepe into a mannes
bosome, they loue and al to loue
him, they fauoure his woorde,
and call hym Master, and yet
wolde gladlye se him hanged.
These are in deade Hipocrites,
one in hert & another in mouth.
We knowe thou arte a trewe
manne.

Et uiam dei in ueritate doces.

Yea this is goddes waye
taughte trulye. There is gods
waye and mannes waye. Ma-
nye teache mennes waye, but
that shuld not be: we shulde learn
uiam dei, goddes waye, and that
trulye, without mixture, tem-
perature, blaũching, powdering.

manye

Many teache goddes way, and shall preache a verye good and godlye Sermon, but at the last they wyll haue a blaunched almonde. One lytel peace of Popery patched in, to powder ther matter with, for theyr owne lucre and glorye. They make a minglinge of the waye of God and mans way to gether, a mingle mãgle as men serue pigges in my countrye. Christe did not so. He taughte the waye of God trulye wythout myxture, temperature, powderynge, or blaunchynge.

These be the properties of al true preachers, that these confes to be in Christe. It was true euerye word that they spake. Christ is oure master appoynted of God, he was true and taughte

goddes

goddes waye, not mans wai-
trulye, not blaunchinge it with
mannes doctryne. So shoulde
we preachers be true men. Pre-
chers of goddes waye, trulye,
trulye, withoute regarde of per-
sonne: That is for no mannes
pleasure, corruptinge the word,
or mingle mangle the woorde
with mannes inuencyons and
traditions.

Here maye patrons of bene-
fices learne vpon what manet
a manne they shoulde bestowe
their benefice. Vpon a true mā,
a teacher. He may not be to lerne
and a scholer when he shoulde
teach other, but one learned, ha-
ble to teache, hable and wel wil-
linge to discharge his cure. But
what do patrons? Sell your be
nefices, or geue them to your ser
uauntes

vauntes for theyr seruyce, for kepynge of houndes, haukes, for makynge of youre gardennes. These patrõs regard no soules, neither their owne, nor other mens, what care they for soules, so they haue monie, though they perysshe, thoughe they go to the Deuyl. Where as in deede the office of a patrone is to haue a care, a zeale, a vigilante eye for soule healthe, and to prouide for his churches, that he is patron of, that they myghte be taughte in goddes woorde. Truly many nowe a dayes, striue to be patrons of benefices, and goo too the lawe who should be patron. And what stryue they for thinke ye? Euen whyche of them shall goo to the Deuyll fyrste. For they regarde not soule healthe,

nor

nor the office of preachynge, the office of saluation: where as in dede therfore are they patrons, to loke to it and to se it be prouided for. God of hys goodnesse & almightye power, myght ordein other waies & meanes of saluacion: but thys office of preaching is it that god hathe ordeyned, as Saynte Paule sayeth. *Cum non cognouerit mundus per sapientiam deum, placuit deo per stultitiam predicationis saluos facere Credentes.* Wher as the worlde by hys wysdome knew not god, it pleased god by folish preching to saue, *credentes*, those ỹ beleue, *per stultitiam predicationis*, by folishnes of preaching, or folyshe preachyng, it maketh no matter. Not that it was folyshe in deede, but that the wise-

men

men of the worlde did so es-
teme and take the preaching
of the Gospel, whereas in dede
it is moste godlye wisdome,
and the preachynge office, is
the office of saluacion, and the
onlye meanes that God hath
appointed too saluacion. *Cre-
dentes.* Those that beleue be sa
ued by thys holye office of pre
chynge. I woulde wyshe it
were better looked vnto, and
prouyded for, and that patrõs
and Bishops shoulde se more
diligently to it, then hath bene
done afore time. I wold aske
no more dylygence to thys of
fyce of saluacion: then men ar
wonte to bestowe vpon these
worldlye pleasures and luker
or commodityes. Naye wolde
they bestowe but the halfe la-

bour and paynes, and some li tell parte of the expences, it were well.

To consider what hath bene pluckte from Abbayes, colledges, & chantryes: it is meruel no moze too be bestowed vpon thys holye office of saluation. It maye well be sayde by vs that the Lozde complayneth by hys pzophet.

domus mea deserta, vos festinatis unus quisque in domum suã, What is Christes house but Christen soules, but who maketh anye pzouision foz them, euerye mã scrapeth and getteth together foz thys bodelye house, but the soule healthe is neglected, scooles are not mayntayned, scolers haue not exhybicion, the pzeachynge office decayeth

decayeth, men prouide landes and ryches for theyr chyldren, but thys mooste necessarye offyce, they for the moste parte, neglecte. Verye fewe there be that helpeth poore scolers, that setteth theyr chyldren to scole, to learne the woorde of God, and to make a prouisiō for the age to come. This notwithstā dinge is the onlye waye to saluacion, God wyll not deuyse anye newe way as farre as I perceiue, but woulde haue vs to vse thys waye ordeyned all readye. Thys preachyng way we oughte to vse, and not too loke for anye newe waye, thys offyce of saluacion we oughte to maynteine, and not loke for anye other. My requeste is ẏ he wold bestow as much to ẏ

mayntenaunce of thys neces-
sarie office of saluation, as ye
were wonte to bestow in times
paste vppon Romishe trifels
and thinges of mannes tradi
cions. Nether do I now speke
for my selfe and my couente,
as the beggynge Friers wer
wonte to do, I haue enough,
I thyncke God, and I neade
not to begge. I wolde euerye
preacher were as well proui-
ded as my selfe thorowe thys
realme, as in dede I thyncke
thē as wel worthy as my selfe.
I wishe (I saye) ye would be-
stowe as muche vpon this ne
cessarye office of saluation, as
in times paste ye bestowed in
pilgrimage, in images, in gil
dynge, paynetinge, in Mas-
ses, Diriges, Trentals, chaū-
trves,

tryes and suche vayne thyn-
ges of the Romysche Phariſes
and Papiſtes inuentinge. Ye
woulde do that without cal-
lynge, and to thys wil you not
be readye when ye be called.
If it bee no better in tyme too
come, hitherto loked vnto, the
Englande wyll at the laſte be
wayle it. Chriſte knewe what
a charge hangeth vpon thys
neceſſary office of preaching,
the office of ſaluation, & ther-
fore mooſte earneſtlye apply
ed it hym ſelfe. And when hee
choſe hys twelue Apoſtles to
ſende them foorthe vnto thys
office, he fyrſte prayed all the
nyghte. Hee beynge God al-
myghty with the father, might
haue geuen al giftes fitte for
thys office, but to teache vs he

wolde fyrste praye all nyghte. Here is good matter for Byshoppes and patrons to loke vpon, and not to regard so lyttel whome they giue theyr benefice vnto, or whome they admit to cure the souls thei haue charge of. A notable example. Christ prayed al nyghte, or hee wonlde sende theym forthe, or he wold put them in thys preachynge office, thys mooste necessary office of saluacion. For he sawe that they had neade of greate zeale to God, and to soule health, that shoulde take vppon theym to kepe soules, and a bolde courage and spirite that shoulde rebuke the world of theyr sin & wickednesse. If any wyl chose nowe suche a curate for theyr

soules

soules as they maye cal foole, rather then one that shall rebuke theyr couetyse ambytyon, vnmercifulnesse, vncharytablenes. That shalbe sober, dyscrete, apte to reproue, resyste the agayne sayers, wyth the woorde of God. These be the propertyes of euery good preacher, to be a true manne, to teach, not dreames, nor inuencyons of menne, but *uiam dei in ueritate*, the waye of God trulye. And not to regarde the personage of manne. Not to creape into hys bosome, to clawe hys backe, to saye to the wycked, hee doothe well, for fylthye lukers sake. Ah theese flatterers, no greater mischife in the commune wealthe then theese flatterers.

But who woulde haue diſcer
ned thys but oure ſauyoure
Jeſus Chriſte: he ſpyed them
oute and knewe al theyr ma=
liciouſe hartes, theyr vncha=
ritable hearts, theyr diſſimu=
lynge heartes and ſayd:

Quid me tentatis hipocrita.

Hipocrites, hipocrites, hipo
crites, one in hearte, a nother
in mouthe, farre in pretence,
but full of miſcheife, and ma=
lycious harted wythin. Hee
ſaw what was within. Then
haue at ye, ye hipocrites, they
put forthe theyr queſtion.

Licet cenſum dare Ceſari an non?

A perilous queſtion to an=
ſwere to. Thys was the fruite
of theyr counſel, and this was
the ſnare layed for hym, what
ſhulde he do nowe: holde hys

peace

peace? That had bene a slaū-
der too hys doctrine. They
woulde haue sayde: loo, howe
ignorannte hee is in the lawe
that hathe no aunswer to this
symple and playne questyon.
If hee affyrme and vyd paye
the tribute, hee shall incurre
the hatred of the people, and
seme to speake in the fauor of
the Romaines. If he woulde
haue a denied it. Then hadde
they that they soughte, The
Herodians were readye too
laye hands vpon him, to haue
him to Bourdo, to pryson with
him, a traitoure that speaketh
againste Ceaser, awaye wyth
this sedicious felow. O Lord
what perell is it to haue to do
with these Hypocrites? Who
could haue scaped thys snare
but

but Chriſt onely whych is the wyſedome of the father, and knewe al theyr malicioulenes and craftye ſleyghtes. And as he then by hys wyſdome ouercame them, ſo nowe doutles he geueth wyſedome to al hys, to ſpye oute and beware of theyr ſutle craftes. For ſuch traines, traps, ſnares and ſutleties, as theſe phariſes laied for Chriſt, ſuch haue our Phariſaical papyſtes layed for Chriſtes preachers. But he merrykully euer fulfylled hys promyſe, *dabo os & ſapientiam, cui non poſſunt reſiſtere omnes aduerſarii ueſtri.*

I wyll (ſaythe Chriſte) geue mouthe and wyſedome, whych all your aduerſaryes ſhall not be able too reſiſte. They ſhall not be toungetyed, they haue

theyr

theyr aunswere, yea so wyse, that theyr aduersaryes shall not be hable to resyste. They maye well oppresse it here in thys worlde wyth power, but they canne not bee hable to ouercome it with argumētes of truthe, no, al the pack of aduersaryes with al their subtelties snares, and gynnes. They maye rayle vppon it, as in manye places leude felowes doo agaynste prieستes mariages. That dame hys wyfe, hys whore. &c. But they canne not denye it by anye scripture, but that the mariage of prieستes is as good and godly, as the mariage of anye other manne. For wedlocke is honourable amonge all menne. And the wedded bedde vndefyled.

And

And to auoide fornication let euery mã haue his owne wife, well, let them raile, lette them do what they canne agaynste truthe. *Respice finem*: marke the end. Loke vpon the end. The ende is, all aduersaries of the truthe muste be counfounded and come to nought, neither shall they be able to reliste it. And thoughe the poore Disciples be troubled, vexed, & persecuted, marke the ende. The hyeste promocyon that God cannebrynge his vnto in thys lyfe, is to suffer for his truthe. And it is the greateste, settynge forthe of hys woorde, it is goods seede, And one suffe rynge for the truthe, turneth more then a thousande Sermons. I wyll tell you an ex-

ample

ample of thys howe God ge-
ueth mouthe and wysdome. I
was once in examinacion be-
fore. v. or, vi. Bishoppes, wher
I had muche turmoilinge, e-
uery weake thyse came to ex-
minacions, and manye snares
and trappes were layd to get
some thynge . Nowe God
knoweth I was ignorante of
the lawe, but that God gaue
me answer and wisdom, what
I shuld speake. It was God
in dede, for elsse I had neuer
escaped theim. At the laste I
was brought forthe to be ex
amyned into a chamber han-
ged with Arras, wher I was
before wonte to be examined,
but now at this time the cham
ber was some what aultered.
For wher as before ther was
wonte

wont euer too be a fyre in the chymney, now the fyre was taken away, and an Arrace hanging hanged ouer the chymnie, & the table stode neare the chimnies ende, so that I stode betwene the table & the chymnyes ende. Ther was amonge these byshops that examyned me, one wyth whō I haue bene very familiar, and tooke hym for my greate freynde, an aged man, and he satte nexte the table ende.

Then amonge all other questions, he put fooxthe one, a verye subtyl and crafty one, and suche one in deede as I coulde not thyncke so greate daunger in. And whē I shuld make aunswere, I praye you

May-

Mayster Latymer sayde hee, speake out, I am verye thicke of hearynge, and here be manye that sytte farre of. I mercled at thys that I was bydden speake out, and began to mysdeme, and gaue an eare to the chymnye. And syr there I heard a penne walkynge in the chymney, behind the cloth. They hadde appoynted one there to wryte all myne answers, for thei made sure work that I shoulde not starte from them, there was no startynge from them.

God was my good Lorde, and gaue me answer, I could neuer els haue escaped it. The question was thys: Mayster Latymer, dooe you not

thynke

thyncke on youre conscyence that you haue bene suspected of heresye? A subtile question, a verie subtile question. There was no holding of peace wold serue. To holde my peace had bene to graunt my selfe fauti. To answer, it was euery way ful of daũger. But god whych alwaye hathe geuen me aunswere, helped me, or elsse I could neuer haue escaped it, and deliuered me frome theyr handes. Many one haue had the like gratious deliuerance and bene endued wyth gods wysdome and goddes spirite, which al theyr aduersaries cãnot be able to resiste,

Ostenditie mihi minumi suia censis.

Shewe me sayde he a penye of the trybute monye.

They

They layde snares to destroy hym, but he ouerturneth them in theyr owne trappes.

Qui comprehendit astutos in Galulia eorum. He taketh the craftye in theyr own subtile ginnes and snares, but not maliciously to destroye them, as they malici ously woulde haue sene him hanged, but mercifullye too tourne them from theyr wyc= ked imaginations, that they mighte consider that no wys= dome, no subtyle craftes, nor counsel is againste the Lord, and so repente and become newe menne.

At illi obtulerunt illi denarium,

And they brought him a *de nari*, a peace of their Currant Quoine, that was worth. x. of

oure vsuall pence, luche another peace as oure Testoyne. And he sayde.

Cuius est imago hec & super scriptio? dicunt ei Cesaris. whose image is this and superscryppcio? they sayde Ceasers, for nowe was the Jewrye brought vnder the bondage of the Romains, and therfore vsed they the Romayne quoine, that had vpon it bothe the Ceasers ymage and Ceasers superscription.

Then answered Jesus

Reddite ergo que sunt Cesaris Cesari, et que sunt dei deo.

Pay to Ceaser that is due to Ceaser & to God that whyche is due to God. Make not a myngel mangel of them, but gyue to God hys owne, gyue

to Ceaſer hys owne. To God gyue thy ſoule, thy faythe, thy hoope, thy obedyente mynde to kepe hys wooꝛd and frame thy lyfe ther after, To Ceaſer gyue tribute, taxe, ſubſide, and all other dutyes perteynynge to hym, as to haue hym in thy honoure and reuerence, to obeye hys iuſt lawes and right wyſe commaundementes .&c. But becauſe the tyme is paſte I wyll heare make an ende foꝛ thys foꝛenone, deſirynge you to pꝛaye to God foꝛ hys healpe, Foꝛ at after none I purpoſe to be gynne agayne at thys texte, and to goo foꝛthe as God ſhall gyue me hys grace. Nowe lette vs all ſaye

together the Lordes prayer.
Our father which art in heauen. &c.

The residue of the Gospel declared at after none by Master Latimer.

Reddite Cesari que sunte Cesaris & que sunt, dei, deo.

YElde to Ceser, that belongeth to Cesar & too God that belõgeth to god, ye may perceiue by that we haue said who spake theese wordes, and vppon what occasyon they were spoken. Our Sauyour Christe spake theym, too the temptynge Phariſes, too the crafty & subtle holowe harted Phariſes, wyllynge theym to knowe theyr dutye by theyr owne confessyon, and to gyue

to

to Ceaſer hys dutye, and too God hys dutye. Oure ſauyoure Chriſt ſpake them, If he ſpake them, we oughte to regarde them. Regarde them I ſaye and make much of them, for thoughe they wer then ſpoken too them, yet in them they were ſpoken to al the worlde. I vſe too make a rehearſall of that I ſpake before, but because the time is ſhorte I wyl omyt it. The ſeruice muſte be donne, and the daye gooeth faſte awaye. Therefore I wil to my matter, and leaue the rehearſall.

Thys woordes be woordes of great impertaunce, & wold wel be conſidered: for he that doth this, receiueth great benefites by it, but he that dothe it

not incurreth greate dāmage and daunger, The occasyon was a counsell taken amonge these holye fathers to snarle Christe. A good and charitable deade, yet were they holye men, holye fathers, full of charitye vp to the hearde eares. This they lerned in theyr cōcell, and thys nowe they set on broche. But Christ nowe causeth them to make answere to theyr owne questyon, as he also dyd a little before, Whē he was come vp into Jerusalē, & had dryuē out ỹ biers & sellers in the tēple. The Arch Pharises, prouincials & Abbots pharises, came stoutli to him as he was preachig in ỹ tēple, & said to him: *Qua authoritate ista facis? aut quis dedit tibi istam authoritatem?* By

what

what authoritie dooest ỹ these things? who hath geuen ỹ this authority? We haue the rule of the people of God, we haue geue the no such authority. A wonderous thing, Christ had testimoni of his father. This is my beloued son hare him. Jhō had born hym witnes, saying: Behold the lambe of god, that taketh away the sinnes of the world, his works and miracles wer testimonies ỹ his doctrine was of god, wel, al this wil not serue. He must haue lycence of these holi fathers, or els alis no thing worth, Christe answered not directly to their questyon, but asked thē a nother questiō & made thē giue answer againſt thē selues, and as it were wyth one wedge driued out a nother

The baptysme of Jhon was it of God: or of manne? Was Jhon sente of God, hadde he his authority of god or of mā? Here he dryueth them to confes his doctrine to be of God. For Jhon whome they coulde not denye to haue beene sente from God, bare wytnes that hys doctryn was true. Jf they hadde confessed thys, he wold haue inferred, whye beleue ye hym not? Jf they shoulde haue sayd Jhon was not sent of God: then wolde al the people haue bene against them, yea in a wholye burlye haue stoned them. This they considered wīn thē selfes, and yet their malicious hertes wolde not beare it to cōfes ȳ truthe, nay rather like wise gentlemē they

they answered. We know not, we cannot tell. Theese Arche Phariſes thoughte nothinge moughte be done, or taughte withoute theyr lycense, nor otherwyse but as thei pleſed to interpreate. They were lyke our religion and cleargy, that thought nothinge mought be taughte, but as they pleased. They wolde paye no trybute, taxe nor trbut. They hadtheir Inuminities priuyledge and grauntes from the Romayne Bishop. And to maintain this thei alledged manı ſcriptures asthus *Noliti tangere Chriſtos meos* which is touch not mine anoin ted or cõſecrated people, whi the words ỹ lord ſpake by the Iſraelits in Egipt, warninge kinge Pharao to leue & ceaſe from

from persecutinge the Israe-
lites, and maketh as much for
oure clergies immunitie and
proueth it as wel as if a man
alledged Quẽ terra põthus to proue
that an ape hathe a tayl. Wel
they aunswered. Cesaris, Ce-
sers, they confessed it was Ce-
sers mony, and Cesers image
and writynge vppon it: heare
Christ compelled thẽ to make
answere vnto their owne que-
stion. And then ye shoulde a-
rise, to take it thẽ self. For they
confessed it to bee Ceasers.
Then sayde he. Gyue to Ce-
ser that whyche is Ceasers,
& to God that is due to God.
Thys aunswere of Christe I
woulde haue you al to learn:
gyue to your Ceaser to youre
kynge, to oure mooste noble
kynge

kinge Edwarde oure Ceaser, oure kinge and Magystrate appointed, and geuen to vs of God, geue to hym that whych is due to hym.

Thys is a commaundemente of God, as are these: Thou shalt not murther, thou shalt not steal, nor beare false wytnesse agaynste thy neyghboures. And as thou art bound vpon peryll of thy soule to obey the other, so vppon peryll of thy soule thou arte bounde to obeye and kepe thys. Loke well vppon it, for it is vppon peryll of thy soule. *date*, gyue, gyue, a heuye woorde to a couetouse hearte, to a rebellyouse hearte, they woulde not heare *Reddite* or *date*, paye or giue, but take, catch, kepe fast.

We

We are al bound to liue in obedyence vnto our kyng, vnder hys iust & rightwise lawes and commaundemēts. Christe came in deede too delyuer vs from burthens and bondage, but that was not from Cyuyll and politik lawes and obedience. Hee came to delyuer vs from the greatest bōdage that can be, from synne and damnacion. The heuiest burthen that can be, is synne, and in comparison of it, al other burthens ar but lyght and easy matters to beare. Therfore Christe came too delyuer vs frome that, and gaue hys body to be torne vpon the crosse for that. Neyther could any worke, or law, or sacrifice, redeme vs frō that, but Christ only. I neuer preached

in Lyncolne shyre afore, nor came here afore, saue once whē I went to take orders at Lyncolne, which was a good while ago, therfore I canne not saye much of Lyncolne shyre, for I know it not, but I dare saye, if Lincoln shire be as other places that I know, thys text condemneth a great many of Lyncolne shyre, and dryueth theim downe to hel for breakynge of thys commaundemente: Geue to Ceaser that whyche is dewe to Ceasar, & to God that which is dewe to God.

The office of a Magistrate is groūded vpon Gods word, and is playnelye described of Saynt Paule, wrytynge vnto the Romaynes, wher he sheweth that al soules, that is to say

all

al men ought to obey the ma-
gystrates, for they ar ordeined
of God, & to resist them is to re
syst agaynste God. For he is
gods minister ordeined to pu-
nysh the wycked, and to mayn-
tayne the good. Wherfore we
ought to paye to hym trybute,
custome, taxes and other thin-
ges that he requireth vpō vs,
as Christe sayeth here, Reddite
geue to Cesar. How much we
shuld geue, he defineth not, but
leueth it to Cesars offycers to
determine, & to his counsell to
apoint. Christ was not the Em
perours treasurer, therfore he
medled not with ỹ poynte, but
left it ỹ tresurer to define & de-
termine. He went a boute ano-
the vocaciō, to preache vnto ỹ
people theyr deutye, & to obey
theyr

their Princes, Kings, Emperours and magistrates, and to bid thē geue that the kyng requyreth of thē, not to apointe a king what he shall requyre of thē. It is mete for euery mā to kepe his owne vocacion, & dylygently walke in it, and with faithfulnes to study to be occupyed in that God hathe called him vnto, & not to be busye in that God hath not called hym vnto. Therfore sayeth Christ: geue to Ceasar, but apointeth not how much, for that should his treasurar know, & shoulde warne him of it when he hathe enough, that the people be not oppressed wyth vnnecessarye burthens, nor that the kynges treasures bee to seeke when they shoulde be occupyed.

The

The kyng must haue hys treasures afore hand, what chance so euer come sodenly. It is no reason when the kyng shoulde occupy hys treasure in mayntenaūce of a common wealth, in defence of a coūtry, in maintayning of hys wars, that then hys mony shuld be in thy purs to take and vngathered. Nay he must haue it in a redynes, at hād that it be not to seeke. And he must haue as much as is necessary for hym. For so much is dewe to a kynge as is necessary, and so much may he require by the law of God, and take of hys commons as is necessary. And that muste not thou nor I that are subiectes appoint, but the kynge hym selfe muste appointe it, hys counsel must appoynt

poynte it, we muſt gyue it, we muſte pay it, for it is due to the kinge, and vpon peryll of thy ſoule thou muſte paye it. And as he that taketh my typpet or my cloke doth me wronge and is a thefe: ſo he that dothe not pay to the king that is his due withoute fraude or gyle, doth the king wrong, and is in perell of hys ſoule for ſo doing.

Well, marke it well nowe and ſe whyther thys texte bee a nypping texte for couetouſe menne or no: Giue to Ceaſer, that is due to Ceaſer. When the Parlyamente the hyghe court of thys realme is gathered together, and there it is determined that euerye manne ſhall paye a fyfteth parte of hys goodes to the kynge.

E.i. Then

The commissiõs comes furth,
and he that in sight of men in
his cattel, corne, shepe, and o-
ther goodes is worthe an. C.
marke or an. C. pounde, wyl
set him self at. x. pound, he wyl
be worth no more to the kinge
but after. x. pounde. Tell me
nowe whether thys be theft or
no. His cattel, corne, shepe in e-
uerye mannes eyes shall bee
worthe. ii. C. pounde beside
other thynges as monye and
plate, and he will marye hys
daughter & giue with her. iiii.
or. v. C. marks, & yet at the va
luaciõ he wil be a. xx. poũd mã
Doth he giue to Cesar ỹ which
is due to Cesar? dothe he not
rather rob ỹ king of his boũd
duty & debt that he ought to ỹ
king? yes it is very theft, and
thou

thou mightest wyth as good conscience take my cloke or my tippet from me, as so vniustlye take or withhold from the king that which the parliamēt hathe geuen vnto the kynge, it is thy bonde dutye to paye him truly that which is graunted, for it is due debte and vpon peril of thy soule thou arte bounde to obey it. Yea I wyll saye more. If the kinge shulde requyre of the anvniuste request, yet arte thou bounde to paye it, and not resyste nor rebel against the king. The kig in deede is in perel of his soul for askig of an vntust request, and God wyll in his due tyme reken with him for it, but thou must obey thy king & not take vpon ȳ to iudge him, god is ȳ

kynges iudge, and doutlesse wyll greuously punishe hym if he do anye thynge vnrighteously. Therfore pray thou for thy kyng and pay him hys dutye, and dysobeye hym not. And knowe this, that when so euer ther is anye iniust exaccyon layde vppon the, it is a plage and punyshmente for thy synne, as all other plages are, as are hunger, dearthe, pestylence and suche other. We meruell, we are plaged as we be, and I thyncke verely thys vniuste and vnfaythfull dealynge wyth oure Prynces is one great cause of our plage, looke therfore euerie man vpon his conscience. Ye shal not be iudged by worldlye pollycye at the latter daye, but by goddes

Goddes woorde. *Sermo quem Locutus sum uobis ipse iudicabit uos in nouissimo die.* The woorde that I haue spoken to you, that shall iudge you at the latter daye. Loke well nowe euerye man vpon hys conscyence and see whether hee haued oone thys commandemẽt of God, Gyue to your kyng: that whyche is due to hym, & he that fynedeth hym selfe gilti, let him amend in tyme to come. Thys is hard gere aforе gere ȳ wilt sai, giue giue, I haue wife and chyldrẽ and great charge, wel I shal tell the, it mynysheth not thy stocke one farthing at ȳ yeres end. Hearken what God saith *si audieritis uerba mea.* If you wyl heare my words sayth God & kepe that I cõmaũd the, I wil

blesse the and, *Si non audieritis.* If ye wil not heare my wordes and do my commaudements, thou shalt be curled. &c. What is blessinge, not waggynge of ỳ fingers as our bishops wer wont, but it is, I will fauoure the and encrease thy goods, thi corne, thy cattel, thy Oxe, thy shepe & in al thy busines thou shalt prosper and go forward. And what is the curlse, but to be oute of goddes fauoure, I wyl empouerishe the, thy corn thy cattell, thy Oxe, thy shepe shall not prospere, what thou takest in hande it, shal not go forwarde. Thys was not taught in times past, men had pilgrimage, Images, masses Trētals. &c. but I wold haue you muse of theese. ii. pointes

curled

cursed, if thou heare not gods word, commaũding the to pay thy duty to the king, and blessed if thou hear it and kepe it, I would haue you to muse of these .ii. thynges.

That it shall not minish thy stocke, Shew me one man in al England that is the poorer for paying the kyng his duty, for beyng a true dealyng ma, a good almes man. &c. Mani haue come to pouertye by dysyng, cardyng, ryot, horedome and suche lyke, But neuer no man by truth, mercye, Almes, ryght dealyng with the kyng. In the Cardynalles tyme mẽ wer put to their othes to swer what they wer worth. It was a sore thing, & a thyng I wold wish not to be folowed. Olord what periury was in Englãd

by that swearynge, I thyncke thys Realme fareth the worsse yet for that periury. For doutles many one wyllynglye and wyttyngly for swere thē selues at that time. It is a deare time thou wylt saye, and men haue muche a dooe too lyue, therefore it is a good pollycye to set my selfe much les then I am, wel that is thy worldly pollici, and wyth it thou rennest into the curse of God for breaking hys word and commandemēt: Geue to Cesar that whych is deue to Cesar. I wyl tel the a good pollicy to kepe the stocke and to mayntayn thyne estate, not a pollicie of ỹ world, but of Gods word, and it is this. *Quærite primum regnum deo, & iustiam eius, & hec omnia adiicientur uobis*, seke fyrst

kyrst the kingdom of God and the ryghtuouſeneſſe of it, and al theſe thyngs ſhalbe plenteouſly geuen to you.

Doeſt thou not beleue thys to be true? is Chriſt an holowe man, an vntrue man, a dyſſembler? The phariſes make him a true man, and we make hym a falſe harlot. He is a true mā, and hys woordes and promyſe are true. Naye we be falſe hollow harted, and therfore iuſtly punished. For if we would credite hys wordes, it ſhuld without dout be geuen vs aboundantly vpon heapes, yea more then we could deſyre.

When we pray for thinges vnto almyghtye God, what aske we, do we aske forthwyth at ỹ firſt chop our neceſſaries?

Nay,

Nay Christ taught vs fyrst to
pray, Our father which art in
heaue, halowed be thy name,
thy kyngdome come, thy wil be
don in earth as it is in heue. &c
Fyrst we pray these peticions,
for faith, hope and charity, that
gods honour may in al things
beset out among vs, and then
wee praye after for bodelye
thynges.

But we nowe leaue theese
peticions, and wold be in *panem*
nostrum at the firste dashe, wee
wold haue our dayly bread at
the first chop, & so we haue that
we forse litle of the other. We
wyl not say in wordes that wee
think God false, but in deedes
we plainlye affirme it, for wee
truste hym not, neyther beleue
his promise whē he biddeth vs

gyue

gyue gyue, I wyl blesse ye, I wyl make good my word, Nay nay, we wyl scrape and scraule and cratche and pull to vs all that we may get, *Alii diuidunt sua, & ditiores fiunt, alii rapiunt non sua et semper in egestate sunt*, Some men (sayth Salomō) deuides their own goods, they pay the king his deuty, euery man his own, giue almes, and yet are more richer, they haue enoughe and enough. Other rob other men cratch and scrape all that they maye come by, neuer contente, neuer enough, heape to heape, and yet are they al waye beggars. *Qui benedicit impignabitur.*

He that blesseth shall bee fatte and wealthye. He that blessethe not wyth waggynge

hys

hys fingers, but helpynge the
pooze people, he ſhall be bleſ=
ſed and euer haue inough, god
wyll bleſſe hym, God wyll en=
creaſe hym, And in deede ſo
oughte men to conſyder theyz
gyftes and goods to be geuen
Vt illorum copia, aliorum ſuccurrat in
opie, That their aboundaunce
might ſuccour the neceſſity, po
uerty, and myſery of theyz poze
neyghbours, and not to waſte
it, cõſume it in ryot and exceſſe,
but in dedes of mercy, in deds
of charity and pitye vppon the
pooze. *Qui miseretur pauperis, fenera*
tur domino. He that hath mercye
vpon the pooze, he lendeth vp
vſurye vnto the Lozde. Thys
is a good vſurye, to make god
thy debter. Many lendeth vp=
on wozldly vſury, whyche ſure
ly is

lye is a very wicked thing, and God forbyddeth it. But thys vsury God commaundeth and promyseth to supply the lacke of it in thy cofers. He wyll bee debter, he wyl be pay mayster. Thou shalt not fynde thy stok deminished at the yeares ende by keppyng Gods commaunde ment, but rather blessed and encreased. Gyue therefore vnto the kynge, that is due vnto the king, *Et que sunt dei deo*, and giue to God that whyche is Gods. What is Gods? That I giue at Gods bidding. The tythes, oblaciõs, fyrst borne of beasts, and sacrifice cattel, whyche all God appointed vnto ỹ Jewes to the marntenaunce of theyr church ministers of the clergy, poore widowes, fatherles chil

dren

dren, mayntenaunce of poore scolers. This was the cause that god assigned the Jewes to pay theyr tythes, and vntyl the comming of Christe, they were due by goddes law, and myght by the lawe geuen to Moses be claymed. But now that law is at an ende, nether can they be claimed any more by that law. Notwithstãdinge now in the tyme of the newe Testamente, the Princes be bound to prouyde a sufficient liuynge for the ministers, as Saynt Paul sayth, *Qui euangelium predicant, de euangelio uiuant:* They that preach the gospel, this is the ministery of saluation, preaching of the gospel, and vnto such ministers, ye be bound to geue a sufficient ly-

uyng

uynge. *Comunicate Catechizanti in omnibus bonis*, Giue parte to him that teacheth you in all good thinges, geue him part of all your goods, se he haue sufficient liuing. But who shall appoynt him a sufficient liuing? him self? nay, who then, you? nay nother. The kynge must apoynt him sufficiently to liue vppon. For I thinke verely there are a great many which yf ỹ ministers shuld haue no liuing, but at their apointmẽt: he shuld not haue cloutyng lether to pece his shoes with, no not clouting lether to his shoes. The king therfore must apoynt ỹ ministers their liuigs by his law, & that liuinge that the kinge appoynteth, they muste clayme, and you muste

paye

paye it to them trulye, for it is there dutye and it is thefte to withdrawe it or holde it from them. For God commaundeth you to obei your kings lawes, & by the same lawes the kyng geueth the minister his tithes and other duties, therefore vpon perill of thy soule thou art bounde to obey thy king and to pay to thy curate that tythe that thou arte commaunded.

But some wyll saye, our curate is naughte, an Assehead, a dodipoll, a lacke latine aud canne do nothynge. Shall I paye hym my tithes that doth vs no good nor none wyl do? Yea I saye thou muste paye hym his duti, and if he be such a one cōplaine to the Byshop. We haue complayned to the

or

ordinarye, and he is as negligent as he. Complayne to the councell, syr so haue we done but no remedy canne be had. Well I canne tel where thou shalte complayne. Complaun to God, he wyll surelye heare the, he wyll remedye it. Christ sawe the people lyinge, *Tanquam oues non habentes pastores*. As shepe hauing no shepeheard. They had Bishops, scrybes & Pharyses, curates in name a greate manye, yet were they *Tanquam oues non habentes pastorem*, as sheepe hauyng no sheapheard, what is that to say, they hadde no true teachers, they had no preachers of the law of God to them. What remedye taughte Christe for it, wythdrawe theyr liuynges. Naye.

Make tumults: nay, but Roga-
te dominum messis, pray the Lorde
of the haruest. Pray, pray. Pray-
er is the remedy that neuer fai-
leth, when al other fayleth this
neuer faileth. Therfore praye
vnto God and he wyll eyther
turne hys hert and make hym
better, or remoue him from the
and send a better in his place,
or els take him away all to ge-
ther. So will the lord do with
any other oppressour of ȳpore,
eyther he wyll turne their har-
tes, and make them better, or
els remoue them and take thē
quyte away. Therfore let men
be pacient and suffre, and pray
vnto god for deliueraunce frō
their troubles, and not thincke
to remedye it them selues, but
pray to God, and he wyl reme-
dye it

dye it. Praye I saye, and take
pacience, and you shall see the
lorde wyll in due tyme remedy
it. There be manye that turne
thistext clene cõtrary. For thei
yelde to Ceaser that whiche is
goddes, and to God that which
is Ceasers. They had mony i-
nough to builde monystaryes
chauntries, Masses, yere daies
Trentals, to gilde images. &c.
And al thys they did (say they)
to honor God with. Thei wold
worshyp god wt copes, torches,
tapers, candels, & an hundred
thyngs mo ỹ God neuer requi
red at theyr hands. God requy
reth the hertes to feare hym, &
loue him, & studiously to walke
before hym: But thys inward
seruice we wyll not gyue hym.
Naye, wee gyue Ceasar oure
hearte, and God oure oute-

warde scruyce, as all suche do as haue receiued the Interim. God shoulde possesse our hole heartes, and we shoulde moste studyously walke euery man in hys vocation, accoyding to the woyd of God, accoyding to his commaundementes, obeyinge oure kynge, and succouringe the pooye and neadye. as he hathe commaunded vs. And thys is true goddes seruyce, and the thynge that belongeth to God.

If thys be true, what is become of our foyefathers? I answer it is a vaine and vnpyofitable questiō, other it nedes not, oy it botes not. What so euer they did, let vs do wel. Let vs kepe gods biddinge, gods commaundemente, and then

are

are we safe. Whē one dieth we muste haue belles ryngynge, synginge and much a do. But to what purpose. Those that dye in the fauoure of God are wel, those that dye oute of the fauoure of God, this canne do them no good. *Vbi ceciderit lignū ibi erit*, Wher ỹ tre falleth, ther it shal remain. Studi therfore to lyue in the fauor and grace of God, in repentaunce, in amendemente of lyfe, and then dyeste thou well. Further to the question of our forfathers. God knoweth hys electe, and diligentlye watcheth and kepeth them, so that all thynges serue to theyr saluacyon. The nature of fyre is to brē all that is laid in it, yet God kept ỹ. iii. yong menne in Babilon, that

they burnte not. And Moyses saw a bush on fyre, but it burnt not. So false doctrine, as fyre burnethe, it corrupteth. But god kepte his electe that they were not corrupt with it, but al ways put their trust i one euer liuing god, thorowe the death of Jesus Christ our lorde. In Elias tyme Idolatry and superstition raigned, so that Elias sayde, *domine altaria tua subuerterunt*, Lorde they haue destroyed thyne altares, and slain thy prophetes and preachers, and I am left alone. But the lorde aunswered him, I haue reserued to my selfe. vii. M. menne that haue not bowed the knee to Baal, So god I trust reserued our forefathers, in so perilouse times, more graciously then

then we can think. Let vs thãk God then for ỹ gracious lighte of his worde sent vnto vs, and pray for our gracioule kyng & his councel, that set it furth vnto vs. And as for oure forefathers, seing we haue no charge geuen vs of god, leue them. & comend them vnto gods mercy, who disposeth better for thẽ then we can wysshe. But some wyl saye nowe, what neade we preachers then, God can saue his elect without preachers. A goodly reason. God çan saue my life without meat & drink, nede I none therfore: God cã saue me frome burninge, if I were in the fire, shall I runne into it therfore: no no, I muste kepe ỹ way ỹ god hath ordeyned, & vse the ordinary meanes

that God hath assygned, & not
seke newe waies. Thys office
of preaching is the only ordy-
nary waies that God hath ap-
poynted to saue vs all by. Let
vs maintayn thys, for I know
none other, neither thyncke I
God wyl apoint or deuise any
other. Pay therfore to Ceasar
that whych is dewe to Ceasar.
And thys said Christ by an hei
thē kyng, a painim, how much
more ought we to pay to our
Ceaser, our leige Lord & kyng
a Christen king, and so godly
and vertuouse a lerned kyng.
And pay to God that is due to
God, tithes & al duties lōging
to the ministers and preachers
of this office of saluacion, geue
it them without dissimulyng,
without fryth drawinge or a-
bryg-

bridgynge of theyr dutyes.
Take hede of lyinge, and set-
tinge thy self at lesse then thou
art. Marke the example of A-
nanias and Saphira hys wyfe.
They dyed sodenlye for theyre
lying and dissimulacion in the
like matter, wel this was Chri
stes doctrine. This was his an
swer: giue to Cesar that which
is Cesars, and to God that
whych is Gods.

Et non potuerunt reprehendere uer-
bum eius coram populo. And they
coulde not fynde faulte in hys
woorde before the people, it
was so iuste, so consonaunte
wyth scriptures and with rea-
son, Yet after ward they falsy-
fyed hys woord before Pylate
accusing him. *Hunc deprehendimus*
euertentem gentem, et uetantem tribu-
ta dari

dari Cesari. We found thys fe
lowe turninge awaye the peo
ples heartes and forbiddinge
the tribute to be geuē to Cea=
ser. These be perilous people
to meddel withal, malicious &
vncharitable, ỹ care not what
slaūder they accuse a man of,
denye: they are readye to ac=
cuse, affirme: they wyl yet falsi
fye hys worde. Then it is best
to saye nothinge at al, nay not
so, Let vs speake gods trueth
and liue according to his com
maundemente, he shall dely=
uer vs frome the handes of
oure aduersaries, and make
vs sake in hys heauenlye king
dome. Lette vs I saye dooe
goddes byddynge and com=
maundemente, gyue too oure
kynge our dutyes, trulye we
shall

shall haue neuer the lesse, it shall not minishe oure stocke, we shal rather haue the more. For god is true of his promise let vs mainteine the necessary office of saluation, paye to the ministers, the thinges appoynted them, maynteyne scholers and scoles, helpe the poore wydowes and fatherles childzen, studye to dooe good whyle we haue tyme in this present lyfe, so shall the Lorde in this life blesse vs, & after this life geue vs eternal life, through Iesu Christe. To whō wyth the father and the holy Goste be al laude, and honoure, Amen.

Meruell not that I vse at the sermōs end to make prayer, for I do it not of syngulari

tye

tye, but when I am at home, and in the coũtrye wher I go, sometime when the poore people come and aske at me, I appose them my selfe, or cause my seruaunte to appose them of the Lords prayer, and they answer: some, I can my Latin paternoster: some, I can the olde paternoster, but not the newe. Therefore all that canne yt not may learn. I vse it before the Sermõ and after to saye it, Wherfore nowe I beseeche you let vs say it together.

Oure father which art in heauen. &c.

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